

The American Friend

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Christ Is God's "Yes"

W. Bruce Hadley

Machines and the Man

Samuel L. Haworth

Discovering Why People Drink

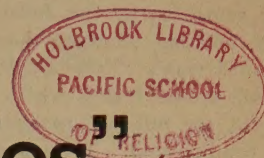
Raymond E. Mendenhall

Religious Educators at Chicago

Lillian White Shepard

A Channel of Good Will in Mexico

Mary Hoxie Jones



The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For March 1—The Parables by the Sea
(Mark 4:26-32; Matthew 13:44-50)

TEACHING TRUTH BY PARABLES

There may have been various reasons why Jesus used parables. It had been done for centuries by the Jews. Recall Nathan's parable showing how David had stolen Uriah's "little lamb." Jesus could teach subtle truths which his enemies might see but not recognize, hear but not comprehend. Then Jesus must have recognized the great value of these living stories as instruments of teaching. The special significance of parables lies in the fact that they are continually re-interpreted to meet the needs of each generation.

Have you noticed that these "parables by the sea" deal with the Kingdom of God? This is a subject which was given priority in the mind of Jesus, but which has been given a low rating by many generations. Did you ever try to define the Kingdom of God? Not an easy task, as a group of us learned who worked on such a definition for three days. We were of some fifteen denominations and all agreed that it is the Kingdom of God which we are cooperating to build. The Kingdom is individual—with each person recognizing the sovereignty of God and consciously serving him as a citizen of the Kingdom. Also we believed the Kingdom deals with our environment. It includes everybody recognizing God as ruler. We added this idea: "In the Kingdom each individual will reach his or her highest possible development, free from economic, social, racial and international fears. In each life love will be the keystone upon which it is built." Try getting a clearer picture of just what the Kingdom of God means to you. Get a concordance and look up the references. See how prominent it is in the thinking of Jesus. Note the many phases of the Kingdom he pictures.

Let us turn to these seven parables taught by the seaside. They are: (1) of the soils; (2) weeds; (3) mustard seed; (4) leaven; (5) treasure in a field; (6) pearl of greatest price; (7) net of valuable and worthless fish. What do these parables mean to citizens of the second generation in the 20th century? You may not agree with the following, but we hope the ideas are worth consideration.

"A sower went forth to sow"—thus

begins the parable of the soils. The seed found four environments in the same community or field. To the writer, people with "wayside" minds have a great deal of traffic following beaten paths or ruts in their minds. They are so busy with all that goes on that no time is available for the Kingdom. The birds of business and accustomed thought get the good grain. Such people are "set in their ways," comfortable on the familiar paths of life. Stony souls are the "hard-headed" folks who have no use for the idealism of Jesus. Such idealism has its appeal, but, of course, it will not work in the day of Hitler and Hirohito. Or maybe these "stony folks" haven't the force of character needed for consistent Christian living. The good seed springs up (with emotional manifestations) but soon "peters out." "Truth in weedy lives"—means either good thoughts drive out bad ones and we become better Christians, or evil thoughts choke out the good ones. Evil thoughts are the weeds which destroy much good grain. Finally, "the good soil" is each Christian bearing fruit according to his or her fertility.

"Weeds in the wheat." Every community has weeds among its citizens who scatter their vile seeds in unsuspecting minds, especially in the minds of children. Yet we must tolerate such folks even while seeking to get such a good stand of wheat it will keep the weeds from getting a start. The mustard seed of Christianity becomes larger than all else in life, providing shade and shelter to people, yes, even birds and animals. Christians need no Society for the Prevention of Cruelty.

"Leaven"—the Kingdom will raise the whole level of life. Nothing is to be left unleavened. We need more lives "risen" by the yeast of God's Spirit. "Treasure in a field"—it may cost everything else in life but it is worth it, this matchless Kingdom we seek and for which we labor. Speaking of pearls, Jesus does not deny there are many good ones, but when a person has found the pearl of great price, the Kingdom, all these lesser pearls, clubs and organizations of various kinds, play a minor role in life. Never sacrifice the best for the good. It is interesting that in these two parables the finders sought the treasure and pearl. Salvation is the gift of God, but if we keep this treas-

ure and pearl it will be because we "work out" in the Lord's vineyard.

Finally "the net of fishes," good and bad. They have lived together on the same streets and on adjoining farms; some lives counted, others didn't. We need not consign anyone to the flames here or hereafter. The quality of life decides that.

MILTON H. HADLEY.

Wabash, Indiana.

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For March 8—The Drinker's Reasons
for Using Alcohol

(Genesis 48:34; Psalm 104:14, 15; Prov. 31:4-7; Eccl. 2:1-3, 10, 11; Isaiah 56:12; I Cor. 10:6, 7)

DISCOVERING WHY PEOPLE DRINK

At the 1940 meeting of the Section on Alcohol of the American Association for the Advancement of Science, it was suggested that all substances containing alcohol should bear the poison label. In the light of scientific pronouncements regarding the nature of alcohol, no legislation is needed for this, as it is demanded under proper interpretation of the Food and Drug laws.

Why has such a large portion of the human race persisted in drugging itself with a poison in various degrees of dilution? The scripture texts record certain reasons. "They drank and were merry with him"; "Wine which maketh glad"; "Strong drink unto him that is ready to perish, and wine unto . . . heavy hearts." "Fetch wine . . . and tomorrow shall be . . . much more abundant."

Wine and other liquors have been prescribed for jubilation, sadness, weariness, illness, poverty and boredom. All these prescriptions should be read in the light of our golden text, "Wine is a mocker."

Since repeal it has been popularly taught that people drink as a means of escape from poverty, feelings of inferiority, defeat, disillusionment, illness and loneliness. The accompanying suggestion is that if we could only abolish the economic injustices and inequalities which surround us, men would cease to use alcoholic beverages. Let us examine this case.

Do the poor drink more heavily than the rich? Do people with a liberal dash of ego abstain? Are all the defeated, drinkers and all the successful, teetotalers? Does popularity insure one against becoming an alcohol addict?

Another popular suggestion is that some persons are allergic to alcohol, the inference being that alcohol is safe for all except these unfortunate allergists. Our so-called allergist, however, is char-

(Continued on page 101)

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WALTER C. WOODWARD
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Thoughts for the Times

IN TIMES of national crisis when insistent calls are made upon one for various forms of emergency service, it is important to keep a proper perspective and a discerning sense of values. By the frequent application of the words "defense" and "emergency," it is easy to excite the lo here, lo there attitude and habit, and to emphasize certain activities beyond their desert. The problem of selection is especially difficult for those who eschew the war method. How may they be sympathetic and cooperative, assuming sacrifices and tasks as loyal citizens, without compromising their principles? There is no ready answer to this problem which each must work out in the light given him. We do offer one suggestion that may be helpful. In the emphasis upon the extra or emergency measures in our local communities, it is highly important that the normal character-building agencies and spiritual interests be maintained and strengthened. They may too easily be neglected. Here is a normal, constructive service for us all. In a memorandum to Friends issued by the Peace Committee of Philadelphia Yearly Meeting, Arch Street, we read: "No one can do everything. To be visibly busy in a useful service of whose value one is convinced is to be greatly safeguarded against importunate calls to services less clearly useful." We like that.

Thus far in the world conflict raging from continent to continent and from sea to sea, there is one participant who has suffered no reverses. Among the several belligerents, losses must be checked against victories. A victory may be recorded today on one front, only to be matched by a defeat on another. Not so with this participant, who has staged a sensational comeback. In the last war he received a body blow that was thought to be mortal, but back he is in the thick of the second world war, apparently wielding the power of a dictator. Though recognized as the symbol and source of degradation and infamy, he is acclaimed as a necessary ally of democracy. And so we find King Alcohol doing his part—and what a part!—in the war for the four freedoms. High ranking army officers have insisted that his demoralizing products be made available

at army camps. In the last war, Lloyd George said: "We are fighting three great enemies, Germany, Austria and Drink, but the greatest of these is Drink." But comes an American general who declares that what the army needs is morale, not morals, and that the young soldier needs women and liquor to make a good fighter. Hence, no priorities are invoked against this vast industry of alleged national importance. Factory workers in munition defense plants are given no relief from tire restrictions, but the brewery trucks roll by in the government favor. Sugar is rationed while liquor flows like a river. Yes, King Alcohol strides across the national scene high and haughty. But let him beware the day of reckoning at the hands of an outraged people.

War is responsible for much sifting of heart, searching of soul and adjustment of mental processes. It stimulates intellectual gymnastics. A correspondent writes us to comment on the new doctrine that war itself is not sin; that only the thing which leads to war is sin. He illuminates this doctrine by applying it to the Ten Commandments. According to the new rationalization, the overt acts whereby they are broken are not in themselves sinful. War is not sin but tragedy, we are told. We still maintain that it is both sin and tragedy.

When we think of the "dear dead days beyond recall" our mind reverts to the sanguine nineteen-twenties when we were going to take the profits out of war! What a bed-time fairy tale that proves to have been in the light of recent revelations of sensational profits being made in war industries this early in the duration! Patriotism and profits seem to be as closely bound together as were the famous Thailand twins.

Another mighty bastion of defense has fallen. In the West it was the supposedly impregnable Maginot Line. In the East it is Singapore, a name heretofore to conjure with as the acme of fortification against any and all possible attacks. Each was

a great monument to the philosophy and policy of military preparedness as the means of national security. The ignoble fall of each should shatter confidence in the principle for which they stood. Even aside from the great moral issue involved, it is again demonstrated that no system of military defense can be devised to anticipate the emergency it may be called upon to withstand. When will the nations learn to put not their faith in fortifications? With defeat and disaster pointing toward general destruction, the futility of man's "stratagems and spoils" would seem to be at its ultimate. Will we humans ever "come to ourselves"—and come to terms with

the Universe, at whose heart is the principle of righteousness and good will?

Irony of ironies! It is announced that a Massachusetts congressman plans to introduce a bill to repeal the Oriental Exclusion Act on the grounds that it is unfriendly to certain of our allies in the Far East, such as the Chinese and the Burmese. In short, in the day of dire national need, the wanton measure of racial snobbishness proves to be a double-edged sword. Even though it partakes of the nature of a death-bed repentance, the belated suggestion is to be welcomed.

Christ Is God's "Yes"

By W. Bruce Hadley

For the Son of God, Jesus Christ, who was proclaimed among you by us (by myself and Silvanus and Timotheus) was not "yes" and "no"—the divine "yes" has at last sounded in him, for in him is the "yes" that affirms all the promises of God. 2 COR. 1:19, 20—Moffatt's translation.

IN THIS first chapter of second Corinthians, Paul is concerned to convince the church at Corinth that he is a man of his word. When he had said that he meant to come to them, he had certainly meant to do so. He had not said one thing intending to do another. As proof that this was so, he calls into evidence this: "For the son of God, Jesus Christ . . . was not 'yes' and 'no'"—that is, he was not a fickle character, meaning "no" when he said "yes." Then Paul is carried beyond the immediate minor issue by his thought of the significance of Jesus Christ, and he goes on to make a more adequate affirmation. Jesus Christ is God's "yes" which has "at last" sounded in him.

Biographical data is convincing. Paul was a heroic Christian, a magnificent man, worthy of all emulation. Here is one of those revealing disclosures of himself and the sources of his splendid spiritual life. It comes out in the course of an earnest controversy when he is trying to make a point. This unstudied revelation of his mind supplies us with two great dynamics of his life: Jesus Christ is the source of character in the individual; he is more, he is the source of certainty in the whole spiritual and moral order—a cosmic affirmation. Let us think of these in turn.

Professor Hughes Mearns of Columbia University says in praise of character: "Its chief mark is dependability. The given word will be kept. The just thing will be done." Need anyone elaborate the dire need of that virtue in whatever era opens beyond this hour of confusion? Consider the progressive distrust and destruction of the bases of mutual confidence in our whole social fabric. One need not externalize with generalizations about the instability of relationships in the labor-capital world, about the short-lived "scraps of paper" that international agreements have become, or even about the broken pledges of governments to their own people. Most of us can reflect on evidence of this malaise within the limits of our immediate personal experience. Narrow it straight down to the fellowship of the Christian Church. As measured by Professor Mearns' standards of character, have we much salt and light for the social order? And yet Paul draws a straight line in his thinking between

the knowledge of Jesus Christ as Lord and Savior to the existence of character in the Christian man. Paul tells the truth. Why? Because he knows Jesus Christ. Paul knew him and submitted himself to him. Therefore he was now a dependable man, a man of character. Jesus makes that difference. He is God's "yes."

This is a time to preach the savability of men. Shakespeare's pen sketch will be too credible: "False of heart, light of ear, bloody of hand: hog in sloth, fox in stealth, wolf in greediness, dog in madness, lion in prey." Man is all that, tragically enough. But with God's help he may be something else, as Shakespeare himself recognizes in another expression: "What a piece of work is man! How noble in reason; How intricate in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god!"

Herein lies one of the enduring truths of the Bible. The base and the sordid side of human nature is laid bare with unsparing faithfulness to the facts of experience. Every type of sin, and its persistence in all sorts and conditions of men, is recorded faithfully in its pages. But it is all against a background of God's persisting purpose for man. Man is not just animal. He is the object of God's care and purposes. And he escapes the morass of his own follies when he relates himself to God. Men are still called to be God's sons! The one road out of inextricable frustration, damnation, self destruction—and in this insight an impressive number of hitherto largely secular minds of first-rank are rapidly joining—is the road of living unto God rather than unto self and men. The imponderable forces of secularization are not turned aside at the eleventh hour. A revolution in a culture which is fed by ten thousand tributaries is not effected by an exclamation point after a statement of the need of God. Neither is the knowledge of God attained easily and fully by him who begins to see as in a half light his ignorance and the ignorance of his fellows. But this is the pole star of man's right re-orientation. Of that we are certain with a prophetic certainty. And he who enters purposefully on the cultivation of the personal knowledge of God enters the lists availingly in the cause of God and right.

Jesus Christ can make men into safety islands of character and goodness in the sea of contradictions and confusions. He is the standard—God's standard—by which individual lives can pull themselves up. But he is more, even as Paul hastens to say that he is more: more than a

Savior of individuals in the midst of shipwreck. For he is the embodiment of meaning as to God's action in the whole human scene. Just as Paul found him the staying power of character, so he found him to be the staying power of his faith in God's work in history.

This is a most stimulating hour in the ferment of religious thought. Like ants whose ant-hill has been stirred with some great foot, there is a great scurrying among people to get their bearings. The purely casual landmarks are either moving or moveable. One must look farther out in his universe to get his bearings. Thoughtful people are as profoundly disturbed as those who accept the revolutions brought to their lives stoically (if there are such). For every Quaker boy who thought he knew that he could not participate in war and who now feels himself constrained to take another course, there is an intellectual who is matching the boy's rule-of-thumb procedure with the most strenuous mental contortions to bring himself out at the same place. Everywhere thoughtful people are thinking, talking, writing. We welcome every sincere effort to delve for truth—truth in a form that is adequate for what life asks of us. The appropriate mood now is that of infinite respect for others and the most downright sincerity and intellectual honesty we can muster in ourselves.

One of these problems that engages so many people today is this: How does God reveal himself in history? In just what sense do we see God operating in the contemporary history-making forces of evil that strive in the arena?

There are two or three things by way of general consideration that are worth bearing in mind as this intense literature of self-struggle seizes our attention. First of all, if God is equally revealed in all things, he is never revealed at all. We would have no criterion for his nature. Much of the current thinking seems to skirt dangerously near this error. It wants to creep up to the inferno of the most diabolical phenomena of our times, and leaning far over to look down into it, ask agonizingly for God to reveal himself there. So sure is it that God is to be found there that it straightway falls headlong into the pit. But if we are to expect God to be equally revealed in all sorts of phenomena—immoral as well as moral, it is inevitable that moral distinctions must become blurred. There is left no standard by which man can measure himself up in his world. Whatever is, is God manifest. It is hard to see how such a view can lead to any hope for or faith in anything more durable, more redemptive, than the scramble into which the community of men has fallen. Rather, if God is worthy of our loyalty, he must represent something beyond man and his helpless frustration. The prophets' view was not that whatever is is God; but rather that God stands with a plumb line in the midst of whatever is, and what is not according to plumb falls down in ruin.

A second consideration by way of caution is that this essentially anti-Christian way of thinking about God in the process of history verges over into another and still more dangerous attitude, that of fatalism. There is nothing in control of man's affairs, says this point of view, except some sub-human, unpredictable, undirectable and uncontrollable "laws" that have mankind in their grip. When Christians look this doctrine squarely in the face, they must recognize it for what it is—the most appalling defiance of and denial of faith in God. Men come to think there is nothing left that God can do, and therefore that they can do. It is the bright face of this mortal peril to the very essence of faith that puts excitement into preaching now. At this point we defend the Christian faith with our backs to the wall. We speak with full

knowledge that men's ears are dulled, that the mood to listen to the call of faith yields to the fact of an increasing actual commitment to the tidal fears and hates of this fatalism.

But pause to listen again to the perfectly unforced confession of faith of this great Christian, the apostle Paul: "the divine 'yes' has at last sounded in him, for in him is the 'yes' that affirms all the promises of God." On this question of how God works in history, let us ask, What is the witness of the Christian community? For all these years Christians have been at one in this—God has been revealed supremely in Jesus Christ.

We are in a storm now. Our utmost personal interest is involved, either actually, or by self-persuasion or by community-persuasion. And when our interest is deeply involved, we are not to be expected to see and understand with the maximum clarity. A lawyer should never be counsel in his own case nor a physician doctor to himself. It is recognized that in these cases a man is disqualified to see his case objectively. Even so now, it is well to take some of the great landmarks of the Christian faith, to which Christians in all ages have adhered in laying their course. This is assuredly one: Jesus Christ was God acting in history if ever he has acted. Whatever doubt there may have been about how God was actively immanent in other events of history, the Christian community is certain that God did inject himself into history, helped determine its course, and fundamentally revealed his nature and will in the person of Jesus Christ. He is "God's 'yes'." You can bank on it—God is like Christ. You are on firm ground there. There is the standard extending beyond the limits of our storm-horizon. God is not *both* "yes" and "no," to use Paul's phrase. He does not utterly contradict himself. There is a dependable "Yes" in God, and men can so relate themselves to him—here is the crucial point for you and me—that they can be men of character now.

There remains something due to be said as to how, then, we shall think of God in relation to the contemporary earthquake, wind and fire if we accept unequivocally that all must be subordinated to God's revelation in Jesus Christ. Acknowledging that these suggestions are the fruit of others' thought, they are advanced here as ways of thinking which may be commended for their helpfulness. Leslie Weatherhead advances two useful parables. He asks us to think of the life of these years as a drama acted out on a stage. In the first place, he says, if the actors have ignored the instructions of the author, can they reproach him if the play does not go smoothly? In the second place, he suggests that we may think of the war as a battle in a play. True, the battle occupies the stage at the moment; but the thing of absorbing interest to us—the really life and death matter, as far as making our interior life hang together is concerned—is the question which holds our continuous and predominant interest: what is the hero doing?—God?

We are hardly charged with full personal responsibility for proving that God is wise. He will somehow manage. The supremely important thing for me to do is to live directly unto God—to play my role as my lines read for me on this stage of life. The play will go on. God can manage what comes after I leave the stage.

And finally, if these things are true, there follows as day the night that we are to think of the future with faith and hope. We may make terms with present necessities as best we can; but we do not accept them as permanent necessities. All resignation to a permanent hostility in the international community, all talk of the unremitting

continuation of armaments after the war—these are but phases of that fatalism which we have said was the antithesis of faith. Men of goodwill will expect to help God to “break through.” Christ is God’s “yes.” That conviction forges a moral fibre that will always hope and work for the realization in human history of that will of God revealed in him.

Richmond, Indiana.

Machines and the Man

By Samuel L. Haworth

(Written some time before U. S. entry into the war.)

HUMAN progress is measured by machinery. In fact modern achievement in the application of scientific discoveries in the physical world is man’s chief evidence of progress. We contrast our day of quick action and quantitative results with the slow, meager past by reference to telegraph, telephone, radio, automobile and airplane. These are the fruits and the signs of progress. This age is the machine age, the highest stage so far attained in human progress.

But it is easy to see that neither the machine nor any other form of control of natural forces is either the symbol or the means of progress. We laughed a few years ago when President Roosevelt made a witty thrust at the “horse and buggy days.” But it was not a laughing matter when in a speech to Congress and the nation he said, “Once (that is, in the horse and buggy days) death and destruction travelled at the slow pace of five miles an hour. Now, death and destruction travel at the high speed of two hundred and fifty miles an hour.” And the speed is increasing. The present writer is willing to express, without hesitancy, his judgment that Europe and the world would be a thousand-fold better off today, if two years ago we could have reverted to the horse and buggy days.

Progress is *not* measured by the power and efficiency of the machine, but by the character and purpose of the operator. If the horse is driven by a drunk man in the buggy, more than likely it will keep on the road and take the man safely home. But if the machine is driven by a drunk man, more than likely it will kill him or some one else. There is no virtue in the machine. We applauded when the airplane carried a baby half way across the continent for an operation that would save the child’s life. But what shall we say when the same machine rains bombs on the city of Rotterdam and kills ten thousand babies? Its other victims—old men, helpless women, little children and the flower of youth—are numbered by many tens of thousands.

The conspicuous feature of the present titanic struggle is the work of the machine. “Huge Tank Battle Raging.” Thus a headline screams the news of conflict in the East. By way of comparison one can think only of the fabled stories of mythology in which the gods hurled thunderbolts upon their enemies or, cleaving rocks and bursting mountains, swallowed up their terrified victims. But these tanks are not mythological weapons. They are the last word in mechanized war waged with all the inventive genius of modern civilization. The machine means speed and “speed is the key to victory.” The machine explains the fact that Hitler’s armies have been able to accomplish in a few days what in former wars required weeks and months, or even years. If Germany conquers England it will not be by superior intelligence, courage

or endurance, but by superior mechanized and motorized power. Such an end of the struggle will be the beginning of a mechanized reign of terror. Distress and darkness will spread over Western civilization. Slavery is being revived and will increase in extent and horror. Freedom of speech is vanishing from the platform and the press, freedom of thought from the schools, freedom of worship from the churches.

And what is America’s response to the situation? More machines, billions of dollars’ worth, heavier armored tanks, a thousand new airplanes a week, more destructive bombs. And how far into the future must this program be projected? Ten years? Fifty years? And what will you do in the end thereof? If the machine becomes the objective of our training, and its use the climax of our skill, it can only end in destroying itself and its creator. If the human race persists in only training itself and refuses or neglects to discipline itself, it will be only the more able to devour itself. And the machine will jam the works as well as destroy its operator. Another age of progress will collapse, borne down by the weight of its own achievement. All because we poor deluded humans have centered our attention on the machine and have put our trust in mechanized power rather than in the Eternal and Benign Spirit, which is mightier than chemical elements, more enduring than material forces. Out of the wreckage, the human spirit will once more emerge to find another opportunity and to pursue the toilsome way toward its goal.

Toward this journey of the spirit of man, the church and the school will make their contribution, for the chief function of these institutions is not to train human beings but to help them discipline themselves; not to put tools of whatever nature in their hands, but to put pure motives, unselfish purposes and high ideals in their souls. Whether the world is approaching another period of darkness, or whether only certain forms of our civilization are shattered, the future will need the fullest contribution which a spiritual and disciplined generation can give. For the sake of making a living, youth may need to choose and prepare for skilled workmanship in useful lines, but whatever this choice it must be secondary. The contribution of primary importance to the new age will be in the realm of spiritual values: faith in God the Father of Jesus Christ and in the Eternal Love; courage to face hardship and calamity for the sake of truth; fairness and justice to all; self-giving for the welfare of others; the embodiment and expression of the spirit of Christ in all human relationships. This is the present challenge to youth everywhere. Under the influence of such living in the generations to come, the warlike nature of man, whether disposed to use simple or complicated weapons, will be changed and the prophet’s vision come true: “They shall not hurt nor destroy in all my holy mountain. . . And the tree shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land.”

Guilford College, North Carolina.

The church must come to see itself, not as a sacrosanct institution of God, to be preserved at all hazards in its traditional form; but as an instrument to be used, sharpened, bent into new shape, or wholly replaced, as the need of the world may demand, and as God may will. The law of Jesus that only he who loses his life shall save it must be cheerfully taken by the church as its law. Let what may happen to the church, if only the Kingdom of God may come!—WILLIAM PIERSON MERRILL.

Religious Educators at Chicago

By Lillian White Shepard

IMAGINE the writer's surprise to see Nellie H. Markle alight from the train in Chicago on Sunday evening, February 8, with an escort of slightly mellow but very accommodating sailors! They were carrying her bags and offering to do anything they could for her. Nellie Markle was supposed to be staying on the coach with the bags while I commandeered a porter. We were arriving to attend the annual meeting of the International Council of Religious Education at the Stevens Hotel. Perhaps this strange assortment of Nellie Markle and the navy was a bit symbolic of the mixed character of the convention program and its delegates, though it would be unfair to press the parallel too far.

Arriving about the same time were other delegates from the Board on Christian Education of the Five Years Meeting: Errol T. Elliott, chairman; R. Furnas Trueblood, vice-chairman; M. Marie Cassell, chairman of the Leadership Training Department; James R. Furbay, chairman of Adult Education; Charles F. Thomas, chairman of the Young People's Department; Kenneth R. Pickering, representative for the Young Friends from Indiana; and Percy M. Thomas, Educational and Promotional Secretary of the Five Years Meeting.

The International Council of Religious Education is an interdenominational organization composed of forty constituent denominations, of which the Five Years Meeting is one. This Council was organized in 1922 as a medium through which the Protestant denominations may carry on those educational activities which are better done together. The Council is those forty denominations working together.

In connection with the annual meeting of the Council, sixteen groups known as Professional Advisory Sections meet for three days. These are groups of people professionally employed in various branches of Religious Education, though visitors are welcome in most of these sections. Some of these, by way of example, are the Children's Work Section, Young People's Section, Pastors' Section, Publishers' Section, and Leadership Training Section. This year, meeting at the same time as these sections, there was a Lay Conference where five hundred people not professionally engaged in Religious Education but concerned about it, met together. Several people were asked to represent the Five Years Meeting Friends at this Lay Conference. The following are those

who attended, as far as we know: Roscoe C. Coffin, of Minneapolis, Anita K. Douglas of Detroit, and the following from Chicago: Homer J. Coppock, Mrs. Willard Farr, Sylvester and May Jones, James and Lucy Matchett, Eurah Marshall, Mabel Morgan, Russell and Mary S. Rees, and Howard and Elisabeth V. Tripp.

The Lay Conference heard a number of speakers, among whom were Judge Morris C. Bakke of Denver, Justice of the Colorado Supreme Court; Howard Coonley of New York, President of the Walworth Company; and J. L. Kraft of Kraft Cheese Company, Chicago. There were also general sessions as a Quadrennial Convention when laymen and professional people assembled.

On Monday evening, February 9, the first day of the meeting, denominational groups met together in the late afternoon hour. About twenty-six Friends gathered. Besides those already mentioned, there were E. T. Albertson, Edgar H. Stranahan, Esther Stranahan, Mildred Hinshaw, Rita Stogsdill, George B. Corwin and Lyda Green. Under the leadership of Errol Elliott, Chairman of the Board on Christian Education of the Five Years Meeting, the group discussed informally such problems as the evangelism of children and Friends' part in the Christian Education Advance. After this, the group broke up into smaller parties who had dinner together (one group, for example, in one of Edgar Stranahan's favorite Chinese haunts), then went to the opening general session at the First Methodist Church, addressed by Roy G. Ross, General Secretary of the Council and Harold E. Stassen, Governor of Minnesota.

This meeting was a disappointing start to some of us if not to all. Gov. Stassen pleaded for us to take our religion with us to the war, referring to George Washington's prayer at Valley Forge, quoting General MacArthur's birthday message to President Roosevelt, and pleading (unrealistically it seemed to me) for victory without hate.

On Tuesday afternoon the large South Ballroom of the Stevens Hotel was crowded to the gills to hear the report of the Committee on Child Evangelism, of which Nellie Markle was chairman. The careful report of the subject made by this committee was in the hands of the members of the Children's Section as Nellie Markle presented the report verbally. An organization called the Child Evangelism Fel-

lowship, with the same address as the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, has been very active in evangelizing children—not adolescents but young children. Appreciating their earnest concern for the eternal safety of children, the Children's Section has been greatly disturbed over the fear motivation which the Child Evangelism Fellowship uses to get children to say they are saved. Nellie Markle sought to present a way of saving children in keeping with the real spirit of Jesus.

The International Council is promoting a four year Advance in Christian Education which seeks to "reach every person with Christian teaching: in the home by regular Bible reading and prayer and by living as Christians in the family; in the church through increasing attendance and improving teaching for Christian discipleship; and in the community by bringing every person into the fellowship of some church and through the churches working together for a Christian community." At present less than half of the children five to seventeen years of age are receiving any systematic introduction to religion, whether Catholic, Jewish or Protestant.

Much attention was given in Chicago, especially in the Lay Conference and general sessions, to the launching of the Advance. In April and May there will be an opening series of one-day conventions all through the country in which the various denominational executives will take part. Errol Elliott will speak at the Michigan meetings. The Board on Christian Education of the Five Years Meeting will discuss at their Central Committee meeting in February and at their board meeting in April the ways in which we can best cooperate with the Advance movement.

The matter of cooperation with the whole International Council of Religious Education will be a knotty problem to work out. The Five Years Meeting has profited greatly from inspiration and information gained from these cooperative meetings, but what are we to do now that the I. C. R. E. at their business meeting say in their statement on "Christian Education in the Time of War" that, "once a decision to engage in war has been reached by a democratic method, there are laid upon the Church and Christian education unusual responsibilities; this includes the responsibility to do everything possible to preserve the religious foundations of

these nations and to render every service in its power to all persons engaged in this national effort."

One of the most interesting sections discovered by the writer was that of the Professors, where raged in good natured and at times humorous spirit the controversy between "faith" and "nurture." Of late there has grown up a school of thought related to Barthianism and the other German pessimistic reactions to the last world war. This thought is spoken of as neo-orthodoxy though some of the proponents such as E. G. Hom-

richousen of Princeton object to this name. This school of thought stresses that religion and religious education should consist in the acceptance of a creed, a belief in Christ the Redeemer. The opposite or "nurture" school represented by William Clayton Bower, Harrison Elliott, and Paul A. Vieth, still holds that religion is a way of life and that religious education is guiding children in experimentation with that way of life. This brief description serves only to open the problem rather than do justice to it, but it is a controversy of

which we should be aware because of the outreaching tentacles of these ideas touching us in various ways.

The program was not all pro-war. Much was said of a constructively Christian nature. I was greatly stirred when George A. Little, editor of the Board of Christian Education of the United Church of Canada, thundered forth with all the strength of his great frame, "The government is asking young people to die for their country, we must ask them to give their all for Christ!"

On the Homeward Trail

From Arizona to Hoosierland

ENSCONCED among encircling mountain ranges in southern Arizona, Tucson is acclaimed as the Sunshine City. Having been there twice in mid-summer, we have no disposition to dispute its title to this distinction. The sun does shine at Tucson in August—there can be no doubt about it. We have heard it intimated, however, from such occasional winter tourists as one J. Passmore Elkinton, that it can rain in Tucson—especially at rodeo and fiesta time. As for that, we can testify that it can rain there even in August—and that right copiously.

ARIZONA?—TAKE IT OR LEAVE IT!

Despite the fact that we have not seen Tucson at its best—in the springtime when the desert literally blossoms like the rose (or like the cactus), we are very partial to that university city. Nestled among surrounding mountains, upon which the sun's rays play with magical colorful effects, it appeals to us as a lovely oasis in the vast desert places. It represents a country of contrasts—the scene is different, entirely different from what most people are used to. As a result, you either like it emphatically, or you don't like it—emphatically. There seems to be no middle ground for compromise or appeasement. Fortunate indeed are they, who, finding residence there advantageous for climatic or other reasons, yield themselves to the spell of this desert and mountain country.

Historically, Tucson has a certain distinction. It has the same Spanish-Mexican background as have the other cities and sections of the Great Southwest, but instead of coming into the possession of the United States by conquest, it came peaceably, by agreement. It was included in the Gadsden Purchase negotiated between the United States and Mexico in 1853. We wonder if members of the

peace group on the University campus are aware of this appropriate pacific background.

A CITIZEN OF NO MEAN STATE

Having established her legal residence in Arizona, Mary Ellen feels that she is a citizen of no mean State—and city. As such, she took commendable pride in showing her family about, as well as withstanding the irrelevant quips of the skeptics in our party who did not entirely yield to the charms of Arizona as to love at first sight. Instead they quoted to her certain doggerel verses wherein the Devil was assigned Arizona as a fitting place in which to establish a satanic domain on earth:

"He began to put thorns all over the trees,
And mixed up the sands with millions of fleas.
He scattered tarantulas along the roads;
Put thorns on cactus and horns on toads.

"He lengthened the horns of the desert steers,
And put an addition to the rabbits' ears;
He put a little devil in the broncho steed

And poisoned the feet of the centipede."

With Mary Ellen, we repudiated the calumniators, maintaining that for those who have eyes to see, this is a veritable garden of the gods—albeit quite a dry garden. Didn't we just say that there is no compromise opinion of Arizona?

AT HOME IN PIMA HALL

It was a busy three days that we spent in Tucson. Of course we must see something of the University, which had made great strides in its building program and campus improvement since 1936. We were particularly interested

in Mary Ellen's college home, Pima Hall, which is the last word on the campus in convenience and comfort in a woman's residence hall. Moreover, it is as artistic as it is convenient and comfortable, with a homey, pleasant living room, featured with a large picture window in one end, and a beautiful dining room opening through French doors onto a terrace and grass-carpeted patio. Pima Hall is a cooperative dormitory in which thirty college girls, by doing their own managing and service, enjoy modern dormitory facilities at reduced cost. True to its name, Pima was designed cooperatively, the girls themselves contributing their ideas. We were fortunate, in vacation time, in being shown through the Hall by the Head Resident, Miss Emma K. Burgess, now Acting Dean of Women of the University, who had much to do with planning the building.

TUCKED AWAY AMONG THE CACTI

As we drove out across the country here and there, we were impressed again with the elusiveness, if not the secretiveness, of the desert. Tucson one can see as a prosperous American town of some forty thousand population—a town featured by several imposing buildings and an occasional young skyscraper. When, from one of these latter, one casts his eye over the desert landscape, it appears to be uninhabited. Yet, when one gets out into the desert he finds tucked away among the giant Saguaros and other cacti, numerous desert "seats" and estates, dude ranches, and educational institutions. It must be a case of protective coloration; that, and the fact that the architecture followed is that of low and extended buildings befitting the desert conditions.

UP INTO SABINO CANYON

One day we drove up into Sabino Canyon in the Catalina Mountains, a favorite recreation ground for Tucson people. After driving over a few miles of desert country, great was our delight on finding a robust mountain stream rushing through the Canyon. Near by, on the way back, we turned aside to visit a widely known private school for boys, of which Roy H. Wollam has been a director since it was started some twelve years ago. Within a few miles of Tucson there are fourteen or fifteen such schools—some for boys and some for girls—in the life of which outdoor activities figure largely.

In one of our side trips we made a pilgrimage to the little Episcopal Church north of Tucson at the foot of the Catalinas. It is an inviting shrine of meditation and worship for wayfarers—and for university students. It is noted for its huge picture window which comprises one end of the chapel room and through which attenders look out upon the majestic mountains in the foreground.

HOW GREEN IS OUR VALLEY!

One evening at the sunset hour, we revisited the San Xavier Mission a few miles south of Tucson, where it stands as a refuge of protection and peace in the lee of the Santa Rita Mountains. Dating from 1692, it is the only surviving mission of the chain established across Arizona by the Spanish padres. In the very front yard of San Xavier, is the humble adobe village of the Papago Indians, a peaceful, agricultural tribe to which the Mission ministers. They may well exclaim, "How green is our valley!," made luxuriantly fruitful by the gentle, live-giving Santa Cruz River which courses through their reservation. It is a lovely pastoral scene in the quiet of eventide.

On another occasion, this time after dark, we drove to the top of "A" Mountain, west of Tucson where we had an impressive view of the illuminated city before us, sparkling like a gem in its mountain setting.

NEW FRIENDS AND OLD IN TUCSON

Along with the scenic attractions, there were friends to see in Tucson—new friends whom we already almost knew as friends of Mary Ellen, and old-time friends of our own. Among the latter were Harry and Inez Taber Foreman, and Esther and Charles, the latter having graduated from the University with a *cum laude*; Roy and Decil Wollam and their younger son Wendell, who was preparing to enter Princeton Theological Seminary; Curtis and Stella Hockett, formerly of Aurora Meeting near Stickney, South Dakota; (we missed

their son-in-law and daughter, Guy and Esther Puckett, who, with their two youngsters, were vacationing out of town); Mr. and Mrs. Charles Johnson, whom we had met as members of the North Columbus, Ohio, independent meeting, of which he was Clerk; and a fellow Hoosier in the cheery person of Mary Stubbs Moore.

As announced from time to time in our columns, quite a substantial Friends group has been formed at Tucson within the past two or three years. These Friends gather quite regularly in meetings for worship on Sunday, and occasionally for social occasions and to greet and hear visiting Friends. On the evening before our departure, we all met with this group at the home of Mrs. Guy Converse, a liberal and reconciling spirit of the community who belongs to the Wider Quaker Fellowship.

CURB NURSEMAID SERVICE

On Sunday forenoon we said goodbye to Mary Ellen and took up the long and now more lonely homeward trail. We shall remember Benson, fifty miles westward, for the near cloudburst which compelled us to take refuge in a sheltering filling station. When it rains in Arizona it pours. That afternoon we got a new assignment in neighborly service of the road. The driver of a truck flagged us to stop, and told us that up in the hills several miles on, we would come upon a driver asleep in his truck by the roadside—and would we please wake him up and send him on! Sure enough we found the man at the place specified, dead to the world. We gave Alex the nod to do the reveille act, and with some difficulty he roused the sleeper and sent him on his way grum-

AMONG OUR CONTRIBUTORS

MYRA BALDWIN—Former Indiana newspaper woman, resident in New York.

VERNON L. BROWN—Member of Irving Street Meeting, Washington. Retired from Railway Mail Service.

MILTON H. HADLEY—Superintendent White's Institute near Wabash, Ind.

W. BRUCE HADLEY—Pastor First Friends Church, Richmond, Indiana. Vice-Chairman, American Friends Board of Missions.

SAMUEL L. HAWORTH—Clerk North Carolina Yearly Meeting. For years member of Guilford College faculty.

MARY HOXIE JONES—Member of the A. F. S. C. staff, Philadelphia.

RAYMOND E. MENDENHALL—Professor of Education, Otterbein College. Chairman Five Years Meeting Board on Public Morals.

LILLIAN WHITE SHEPARD—Editor, Friends Bible School Publications; Secretary, Board on Christian Education, Richmond, Indiana.

bling. Our motto was to please, even to serving as nursemaids for sleeping truck drivers.

IN LOVELY MESILLA VALLEY

Late that afternoon, crossing a corner of New Mexico, we revelled in the loveliness of the Mesilla Valley as we approached Las Cruces, in the foreground of the Organ Mountains. Adjacent are Mesilla and New Mexico State College, of which Hiram Hadley, a Richmond Friend and educator, was the father. The old town, or Old Mesilla, is associated with the outlawry of the old frontier, and particularly with the desperate and deadly exploits of that famous and half-legendary bad man, "Billy the Kid." Here are the crumbling ruins of the old jail from which he made his spectacular escape. Or did he?

LONG, LONG TRAIL ACROSS TEXAS

After staying over night in El Paso, we took up the long, long trail across Texas. Having written of the Lone Star State after our former trip, and now quickening our pace on the home stretch, we shall not pause here to try to do justice to this great southwestern empire, known for the infinite variety and wealth of its resources, and for that distinctive timbre, independence and ruggedness of personality that distinguishes the Texan character.

Suffice it to say that in driving across Texas from El Paso to Texarkana, one is aware that he is going places. The following incident is indicative of its vast distances. A Chicago firm wired its representative at El Paso to look after some business at Texarkana. "Look after it yourself," he wired back, "You're nearer than I am."

ACKNOWLEDGMENTS TO A BEETLE

One of those striking coincidences of travel contacts occurred about midway in Texas. Having stopped at Cisco one afternoon, we were standing by the car at the roadside, when a feminine voice from a near-by car called out to us, "Brush that bug off your collar!" Following this informal and neighborly approach, we exchanged names with the four women in the Texas car. When we told ours, they exclaimed that one of the prominent men of that part of Texas was named Woodward—a state official, senator and judge—whose sister is a special friend of the Texas woman who was at the wheel. Yes, we replied, Judge Walter C. Woodward, with whom we have had some correspondence. They informed us that the judge had died about a year ago. It developed that the father and grandfather of the Texas lady, Laura Kittrell, were also active in public life.

The former had edited his town paper and their church periodical while the latter was the prime mover in the establishment of the State University. So we had an inoffensive beetle to thank for being the occasion of a stimulating roadside contact.

WHEN WE "JOINED UP"

Before starting out on the summer's trip, we had been warned that we might find some traffic handicaps from army activities and movements of troops. There were almost no such obstacles. For an hour or so when driving through a sector of army maneuvers in Arkansas, traffic was ordered to slow down to thirty-five miles per hour. And with army officers patrolling the highway, we took the admonition seriously, for, C.O. or not, we were sure enough "in the army now."

This time our schedule permitted staying over night in Little Rock, and we had an enhanced appreciation of the sightly capital city of Arkansas. From Little Rock we drove to Memphis and thence north to Irvin Cobb's town, Paducah, for our last night out.

ACROSS THE WABASH BY SCOW

Next morning we rode across southeastern Illinois, crossing into Indiana a few miles south of Vincennes where we ferried across the Wabash River on a rickety looking scow propelled by an antiquated toy tug boat. While something of an anti-climax to the San Francisco Bay crossings, we enjoyed this novel experience hardly the less.

Heading northeast from Vincennes toward Indianapolis, we left the much-traveled Highway 67 near Martinsville and struck straight across Indiana on Route 44. No, not straight across—anything but straight on that twisting, curving and rolling road. But it took us over hill and down dale through the very heart of the fertile, corn-laden Hoosier State—and how we loved it! And so in the evening we rode home in the glow of a roseate sunset—and in the glow of gratitude for a safe return from a summer sojourn of 8,816 miles.

TO ALL TRAVELING COMPANIONS

In concluding this series of travel stories, we express appreciation for the lively companionship of countless invisible, but often articulate, companions who have cheerfully journeyed with us almost as truly as if they had done so in the flesh. Encouraged by their continuing words of eager interest, we have sought to "remain faithful to the end." It is for them that we have completed this record of our summer pilgrimage.

W. C. W.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

THE BALBY ADVICES

It is your own selves you must test to discover whether you are true believers; examine yourselves.—I COR. 13:5.

* * * *

The need for some degree of direction and control early became apparent among Friends. To deal with the situation, a meeting of weighty Friends convened at Balby, England, in 1656. This meeting issued a series of "Advices," the first document of its kind among Friends, and the initial step toward our modern Disciplines. These Advices have been modified from time to time during the past three hundred years to meet changing conditions. They were written for self-examination as well as church direction. Here is an abstract of the Balby pronouncement:

* * * *

Meetings and Ministry

1. The settled meetings to be kept each first-day. General Meetings, as a rule to be on some other day of the week.

2. As any are brought in to the Truth, new meetings are to be arranged.

3. Persons ceasing to attend meetings are to be spoken to. Persons who walk disorderly are to be spoken to in private, then before two or three witnesses; then, if necessary, the matter is to be reported to the Church, so that the thing may be known to the body and be determined in the Light.

4. Ministers to speak the word of the Lord from the mouth of the Lord, without adding or diminishing.

Finances

5. Collections to be made for the poor, the relief of prisoners, and other necessary uses.

6. Care to be taken "for the families and goods of such as are called forth in the ministry, or are imprisoned for the Truth's sake."

Marriage—Records

7. Intentions of marriage to be made known to the Children of Light, especially those of the meeting where the parties are members. The marriage to be solemnized in the fear of the Lord, and before many witnesses.

8. Every meeting to keep records of births, and of burials of the dead that die in the Lord.

Family Relations

9. Married women to be submissive to their husbands, and husbands to dwell

with their wives, giving consideration unto them as weaker vessels. Children to obey parents in the Lord, and fathers not to irritate their children but to bring them up tenderly.

10. Servants to be obedient to their earthly masters, serving with respect and in eagerness to please.

11. Care to be taken "that none who are servants depart from their masters, but as they do see in the light; nor any master to put away his servant but by the like consent of the servant."

12. Needs of widows and fatherless to be supplied:—such as can work and do not to be admonished, and if they refuse to work, neither let them eat. The children of needy parents to be put to honest employment.

Duties as Citizens

13. Any called before outward powers of the nation are to obey.

14. That if any be called to serve the Commonwealth in any public service which is for the public wealth and good, that with cheerfulness it be undertaken and in faithfulness discharged unto God.

Dealing With People

15. Friends in callings and trades are to be faithful and upright, and keep to yea and nay. Debts to be punctually paid.

16. None to speak evil of another, nor grudge against another, nor put a stumbling-block in his brother's way.

17. None to be busybodies in other's matters.

18. Christian moderation to be used toward all men.

Pastoral Oversight

19. The elders made by the Holy Ghost are to feed the flock, taking the oversight willingly, not as lords, but as examples to the flock.

20. The young to be submissive to their elders, and all to exercise humility toward one another.

* * * *

We thank Thee, O Father, for the rich heritage that has come down to us from our Quaker forefathers; for the insight and genius which, in the Light, enabled them to devise a free yet orderly Society. We rejoice in the liberty which they in large measure won for us at so great cost. May we, in our turn, do as well for our generation. Amen.

Lord, in this hour of tumult,
Lord, in this night of fears,
Keep open, oh keep open
My eyes, my ears!

Not blindly, not in hatred,
Lord, let me do my part;
Keep open, oh keep open,
My mind, my heart!

HERMANN HAGEDORN.

A CHANNEL OF GOOD WILL IN MEXICO

BY MARY HOXIE JONES

As the war centers more and more in the Southern Pacific, western eyes are inclined to forget the importance of problems south of the border. Now that the Pan-American Conference in Rio de Janeiro is over, there may be some who feel there is nothing more to be accomplished. However, the good work of that conference has only just started and there is much to be done to maintain friendly relations between North and Latin America.

The American Friends Service Committee has had an interesting experiment for three summers in Mexico, where a group of American boys have assisted Mexican boys in building school houses. Because contacts had been formed already, it was natural that the Service Committee should desire to send, and the Mexicans should welcome, a Unit of men to rebuild the village of Tuxpan, badly damaged by an earthquake in March, 1941. Dr. Asa Wing Potts and his wife have been directors of a group of volunteers who have been erecting temporary shelters, clearing away the debris, and working on an aqueduct since June.

On January 5, 1942, Ray Newton arrived in Mexico to confer with Asa and Nan Potts and Herberto Sein, a Mexican Friend. The Tuxpan project was nearing completion and a new one needed to be found, for the Service Committee wished to continue its contacts. Immediately a possible project presented itself, in the draining of a swamp in the village of Talome, twenty-five miles from Vera Cruz. The swamp is known to be a particularly bad breeding ground for the malaria mosquito and a very high percentage of the Talome inhabitants have had malaria, practically 100 per cent in last September, less than fifty per cent in October and only thirty per cent in the drier month of January.

Accompanied by Dr. Jose Bustos, secretary of the Coordinated Health Services for the State of Vera Cruz, Ray Newton, and the others visited Talome and the forty acre swamp to survey the possibilities for a work project. By digging a ditch one mile in length and completing a second mile of ditch which has been partially dug at a previous time, the area can be drained and made into fertile land suitable for the growing of sugar cane.

Because of improper sanitation, hookworm is prevalent among the natives who go barefoot. This can be entirely avoided if the feet are covered by shoes. The boys working on this ditch will wear heavy rubber boots. Other difficulties will be malaria itself, dysentery and snakes. Proper preparation of food will

decrease the danger of dysentery, sleeping under netting and using quinine will reduce the danger of malaria. Heavy boots and gloves will give protection from snakes. The boys will live in the town of Paso de Ovejas, three miles west of Talome where the elevation is slightly higher, and the distance from the swamp is greater than the mosquito can fly. The water supply is satisfactory, although all water must be boiled for drinking. There is sufficiency of wholesome fruits and vegetables in this area, including oranges, bananas, mangoes, papaya, pineapples, tomatoes and beans. Coffee is also grown. The industries are a small plant for extracting sugar from sugar cane, and a small quarry and stone crusher.

By the end of January, Asa and Nan Potts moved into a house which is being rented for about \$4.00 per month, with two of the men in the Tuxpan Unit. Sixteen more have gone down from the United States, making a total of twenty now living in the house in Paso de Ovejas, which has a capacity for thirty people. Dr. Rufus Morrow will be the director of the Unit when Asa and Nan Potts return to the United States on March 1st. Herberto Sein hopes to find a few Mexican college students who can give some time to this project, and the Talome village officials have promised to supply fifteen Mexican boys to work with the Unit. At present the project is limited to volunteers who have not been drafted, or who have been rejected or deferred by their draft boards.

It has been estimated that the work can be completed in seventy days if thirty people are working, and it is hoped to have the ditch finished by the end of May when the rainy season begins. Various other projects have been investigated so that work can continue in other sections of Mexico. These will be the improving of village water supply, sanitary equipment and school houses.

The most encouraging aspect of Ray Newton's visit has been the cooperation and friendliness shown to him and to the other Service Committee workers. The head of the department of Federal Public Health in Mexico, the heads of the Coordinated Health Services in Mexico, and of the State of Vera Cruz, sanitary engineers, and entomologists were most interested and helpful both in finding a suitable project, and assisting in the undertaking. The members of the American Embassy were extremely cordial and cooperative, as were the American representative of the International Health Division of the Rockefeller Foundation and his Mexican assistant.

Digging a ditch to drain a swamp and free a village from malaria will open a wide channel of good will and understanding.

IRENE PICKARD RENDERS NOTABLE SERVICE

"Swiss resident visits Quaker Hill." So ran the publicity circulated in the area before the arrival of Irene Pickard, wife of Bertram Pickard, for a month's visit in Richmond, Indiana, and vicinity. The statement scarcely suggests the scope and breadth of Irene Pickard's ministry nor the depth of understanding and revelation which she brought to Friends and non-Friends alike.

On the background of her fourteen years of residence in Geneva, Switzerland, during nearly the complete lifetime of the League of Nations, and her keen perception of international affairs, she spoke to thirty-six different groups, representative of approximately 2,900 persons. She and her husband were in charge of the Friends Center in Geneva, and were in close contact with religious leaders, statesmen, politicians, exiles and visitors from the world over. Through them many found strength and helpfulness in the fellowship of the Center. From all these experiences and from her own English Quaker background, Irene Pickard drew forth the pith to interpret their significance. Problems of international organization and the vast problem of conflict received her greatest consideration. Several addresses dealt with war-time England, and English Friends' relation to the war. Others concerned different phases of Quakerism, particularly the place of the Society in the world today, and a study of the personality of George Fox.

The groups she contacted were quite varied. She made Friends meetings her especial concern, visiting some ten different communities. She addressed men's service clubs, women's church groups, the State F. O. R. and the Mid-West Young Friends Conferences, several Earlham College groups, besides civic groups such as the Y. M. C. A. and Y. W. C. A., the Social Workers' Club and the League of Women Voters.

We cannot measure here the extent of her personal contacts with individuals and the timely understanding she brought to many Friends and others alike. New horizons were opened and individual help was received in preparing ourselves for the world we face now and after the war. We can only give a deep and genuine expression of appreciation to Irene Pickard. We shall hope for her return very soon—and in the company of her husband, Bertram Pickard, to whom we extend an equally hearty welcome.

There are two kinds of discontent in this world: the discontent that works, and the discontent that wrings its hands. The first gets what it wants, the second loses what it had.—GORDON GRAHAM.

AN EARLY QUAKER ANNAL IN FLORIDA

BY VERNON L. BROWN

From time to time there have appeared in *THE AMERICAN FRIEND* accounts of various activities of Friends in the State of Florida. All of these are of interest; especially to one who, as a boy, was a member of what I believe was the first regularly organized Monthly Meeting of Friends in that State, duly connected with a Quarterly and Yearly Meeting. These accounts indicate that the same Friendly spirit still exists which, in the early eighties, drew some thirty-five or more Friends into one community in Florida, where they formed a Monthly Meeting.

It is interesting to note that the Friends of St. Petersburg have completed their meetinghouse and that services are now being held in it—another evidence of the fact that when Friends are closely associated they are apt to organize a meeting.

However, lest we forget, or possibly, lest some never knew, I feel drawn to make a statement clarifying a part of the record of Friends activities in the State of Florida. My attention has been called again to the account of "the annual Florida All Friends Meeting" appearing in *THE AMERICAN FRIEND* of February 27, 1941: "It was decided to hold next year's meeting in St. Petersburg in the new meetinghouse, which is the first Friends meetinghouse in the State of Florida." The above sentence was doubtless written in all sincerity; however the historical facts do not sustain it.

In the fall of 1883, as a small boy with my parents, I left Westland, Indiana, (Walnut Ridge Quarterly Meeting of Indiana Yearly Meeting) and went to the Sunny South. My uncle Seth and his family from Sugar Plain Monthly Meeting, Thorntown Quarterly Meeting, Western Yearly Meeting, went with us. My father and uncle had decided on settling at the little town of Archer, Florida, where there were already a few Friends. Here we found William O. and Hannah J. Lipsey, ministers, and their family, who owned quite a large orange grove and whose home was headquarters for winter visitors.

There was no Friends meeting in Archer at that time, so on Sunday, the Friends worshipped with others of the community in an old church which also served for the school house. Since the other denominations did not have a minister each Sunday, there was one Sunday each month on which the Friends, led by Hannah J. Lipsey, were responsible for the hour of worship.

In addition to the Lipseys and the two

Brown families there were also the Pearsons, Bogues, Quaintances and Franklin Truebloods, that come to my mind. These Friends met regularly, for mid-week meeting, in the parlors of the Lipsey home. It was here that the first Friends Monthly Meeting in Florida was conceived. As I recall the history, no two families were from the same Quarterly Meeting. Thomas B. Pearson and his family were members of Whitewater Quarterly Meeting, Indiana Yearly Meeting, and it was this Quarterly Meeting that the group decided to join and which was requested to establish the Archer Monthly Meeting. The Monthly Meeting was officially set up in April, 1884, on the first Seventh Day.

Having decided to organize a Monthly Meeting, they then looked to the building of a meetinghouse. A lot was secured just east of the village and the meetinghouse was built and ready for use in the summer before the winter visitors began to arrive in the fall of 1884.

The meeting continued to flourish for several years as other Friends moved in and a few joined. The use of the old church was soon discontinued. The Presbyterians also built a new church. However, they did not have a full time minister and the entire community, for a time, attended Sunday School and the Sunday services at the Friends Meetinghouse the greater part of the Sundays in each month. For a few years the Friends of the Archer Monthly Meeting even employed a minister during the winter months, paying a part if not all his expenses to spend the winter with us and perform pastoral service. One of these was Elkannah Beard who had been a missionary in India.

Alas, time often makes great changes and in this respect Archer was no exception. Some of our older members passed on, a few moved elsewhere, education and business took several of the younger members away, then came the two hard freezes in the winter of 1894-1895, which wiped out the orange industry in that section of the State. Many now sought other places to live. On January 6, 1898, the meeting was discontinued and the meetinghouse, when last seen by me in 1906, had been bought by a former member and a boyhood friend, who had converted it into a dwelling.

There was one other Friends meeting in Florida during the life time of the Archer meeting but I am not sure that it was ever organized officially as a Monthly Meeting, and so far as I know its meetings were held in a private home. This was at Lake Kerr in Marion County.

VERNON L. BROWN.

1327 Irving Street, N. W.,
Washington, D. C.

CLINTONDALE MEETING IS NOW ON ITS OWN

The Clintondale, New York, Friends Meeting observed a special service of dedication on January 18, having been set apart as a separate Monthly Meeting. During its long and eventful history of 130 years, Clintondale Meeting has been associated with three other meetings in this vicinity—Milton, Plattekill, and Tillson—in the unusual relationship by which the four meetings made up the constituency of Marlboro Monthly Meeting. A number of years of thought and devotion to the best interests of Friends' work in this locality has produced the united feeling on the part of all concerned that such a move as this establishment of Clintondale Monthly Meeting should be made. Accordingly, on October 26, Cornwall Quarterly Meeting took the action of setting apart Clintondale Meeting to be hereafter known as Clintondale Monthly Meeting of Friends. Final details were cared for at a meeting of the Marlboro Monthly Meeting on December 27, and Sunday, January 18, was designated by Clintondale Friends as a special day of commemoration and dedication.

The afternoon service of January 18 was the one especially given over to the observance of the new relationship. Outstanding features of the service were: a review of some of the historic incidents in the life of the Meeting; the formal recognition of Clintondale Meeting as a Monthly Meeting, at which time the deeds to the church property were handed by Harold Clark, Clerk of Marlboro Monthly Meeting, to Jerome Hurd who accepted them for Clintondale Meeting. Both of these Friends spoke of the long and happy relationship which has existed between Clintondale Friends and Marlboro Monthly Meeting.

Greetings were extended in person by Rupert Stanley, pastor of the Poughkeepsie Meeting, and by letter from Elizabeth L. Hazard, George H. Wood, L. Hollingsworth Wood, and B. Russell Branson, a former pastor of the Meeting. William J. Reagan, Principal of Oakwood School, spoke helpfully on the subject: "The Place of a Friends Meeting in the Life of Its People."

Following the meeting, tea was served in the church parlor by the ladies of the church. Other guests of the day included Friends from Tillson, Plattekill, Milton, Poughkeepsie, and Clinton Corners.

For well-doing there is need most of all of perseverance, as saith the Apostle. "Not he that beginneth, but he that perseveres unto the end, shall have the crown."—ST. FRANCIS OF ASSISI.

A PLACE OF QUIET IN A TIME OF TURMOIL

BY MYRA BALDWIN

Once upon a time, a little girl in a calico dress sat through a silent meeting in an old, oblong, brick meeting-house set among evergreen trees, in Fairmount, Indiana. She was fidgety, ill at ease, longing, above all things, to get out of a situation which seemed never to end. She was just aching for play.

The long, plain bench upon which she sat was hard and uncomfortable; the walls, glaring white where they had not been stained by time and the soiled hands and oily heads of human beings, reflected the light from unshaded windows. In front of her was another bench, just like the one upon which she sat, upon the back of which, facing her, were initials and other marks cut deep into the hard wood by penknives in the hands of small boys—and boys not so small, who, like herself, had become restless and impatient and tired of doing nothing.

It has been many a year now since those benches were converted into kindling wood. The restless hands which carved the initials became quiet long ago, their owners now asleep in old Back Creek graveyard, in Park cemetery, or mayhap, in some distant burying ground. The older people whom we youngsters watched so closely, hoping "the spirit might move" some of them to speak a few words aloud in order to break the monotony, have been gone these many years. Sometimes in dreams or in retrospect we can see them yet, sitting as Elders and Overseers in the "gallery" on the facing benches. Their faces had a serenity, a calmness seldom seen in countenances nowadays. And, to a little, restless girl they seemed to sit very, very quietly, those old, old folks.

The country at that time was emerging from the cruel effects of the Civil War. It was a difficult time financially. There had been inflation of currency and unstable prices. We children wore our heavy, handmade cowhide shoes until they wore out on our feet or until warm weather came so we could go barefoot.

Some of the men in the congregation had been drafted and had served their time in the army, Quakers though they were; others were waiting their turn when the war ended; others, by paying stated amounts, had been exempted from active service. Much of the conversation of the day concerned itself with the war and its results. It was a trying time.

Since then, two other wars have come and gone, both of them touching me personally in a manner which, in the way all wars have, was more or less tragic

in effect. The effects of wars often are psychological and difficult to define.

And, now, after the lapse of well nigh three-quarters of a century, I am privileged again to sit, once in a while, through a silent Quaker meeting. It is no longer a trial; it is a benediction, for it gives peace in a world devoted to hate; quiet in a time of turmoil; a possible chance to weigh spiritual values, to think constructive thoughts in the midst of efforts which seem bent upon destruction.

These later silent meetings are held far away from the little, oblong meetinghouse, itself now only a memory of long ago. Only a few Friends gather each Sabbath afternoon for an hour of worship on the fifteenth floor of Riverside Church in New York City. Suspended between earth and heaven, the former, with its clamor of war and preparation for this latest conflict (the fourth to have a direct effect upon the life of one small woman), seems farther away than it really is, while the spiritual world seems nearer, as the winds whisper around the corners of the tower, and the Hudson River, visible through the windows, keeps flowing along on its age-long journey to the sea. Man and his petty efforts lose their significance as nature asserts her ability to conduct her affairs in her own way. And when the hour is over and Friends shake hands in the old-fashioned way to end the meeting, the impression persists that, even for a short time, the soul has been "in tune with the Infinite."

"And so, I find it well to come
For deeper rest to this still room,
For here the habit of the soul
Feels less the outer world's control;
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on either side,
The world that time and sense have
known

Falls off and leaves us God alone."

New York City.

First Month 20th, 1942.

THE INDESTRUCTIBLE

Egypt, Crete, Assyria,
Greece and Macedon decay—
Rome and Carthage are destroyed,
The Mongols melt away.

Sargon and Sennacherib,
Caligula and Nero die—
Attila and Charlemagne
In lost and ancient ashes lie.

The tides of anguish ebb and flow;
The God of mercy, from above,
Sheds the everlasting rays
Of revolutionizing love.

EARL BIGELOW BROWN.

Upper Nyack, New York.

VISITORS ARE ENJOYED BY MARION FRIENDS

It is always a pleasure to have guests, writes the Marion, Indiana, Meeting, especially so when John Furbay pays his brother James a visit. On such a recent occasion the meeting shared with the Furbays an enjoyable evening viewing beautiful moving pictures in technicolor of the Hawaiian Islands. John Furbay had taken these pictures last summer while lecturing at the University of Hawaii.

Another meeting long to be remembered was the one held at five o'clock on February 15, when Friends listened to Irene Pickard, noted English Friend, tell of the work of "English Quakers in War Time." She is an interesting personality and a gifted speaker.

The fifth annual Sunday Evening Institute was held from January 18 to February 8. Two separate classes were held for a half hour preceding the lunch and social hour at 6:30. This was followed by the assembly. Classes for children were also given.

The first course, conducted by J. Grant Johnson, Norval E. Webb and Murray C. Johnson, was on "The Companionship of Great Bible Characters." The second course, "We Face the World," was given by Milton H. Hadley.

For the first assembly period the book, "A Woman Surgeon," by Rosalie Slaughter Morton, a Friend, was reviewed by Mrs. E. D. Hood. On January 25, Merle L. Davis presented motion pictures of American Indians, giving attenders an intimate view of our Indian missions. Millard S. Markle gave one of his interesting travel lectures, "South with Audubon," on February 1. For the closing service, Murray C. Johnson gave a challenging message, "The Church at its Best in the World at its Worst."

Music for these various services was furnished by the McCulloch Junior High Glee Club and String Ensemble, the church choir, and violin numbers by Lloyd DeCosta Jones and Helen Furbay, accompanied by Caroline Furbay. The good attendance and interest proved continued vitality in these institutes.

A perpetual exaggeration of small things will never make a great one; and those who take a series of limited views, for want of the ascendant faith and love which blend them into one vast prospect, leave on you, after all, the impression that our existence is made up of petty matters—that our world is a colony of busy insects making a mighty buzz about a very little being.—JAMES MARTINEAU.

QUAKERDOM AT LARGE

At its recent annual session, Warder C. Allee, well-known Chicago Friend and member of the faculty of the University of Chicago, was made a vice-president of the American Association for the Advancement of Science and Chairman of the Zoological Section of the Association.

* * * *

Word has come of the death at his home in Whittier, California, of John Henry Douglas, Jr., on February 17. He had been in gradually failing health for an extended period. His son, Dr. Bruce H. Douglas of Detroit, Michigan, took the plane for Whittier to attend the funeral on the afternoon of the 19th.

* * * *

Bernard and Grace Waring of Philadelphia, went to the A. F. S. C. Branch Office at Pasadena, California, on February 4, for a month's visit. Their close experience with emergency and rehabilitation needs in the Social-Industrial Section, make them valued counselors in the Japanese resettlement program.

* * * *

Albert L. Copeland, Clerk of Western Yearly Meeting, and pastor of Westfield, Indiana, Meeting, has been invited to be the featured speaker at the Pastors' Alliance of Kansas Yearly Meeting. The Alliance will hold its sessions at Lawrence, April 13-16. He is scheduled for six messages which will be expository and evangelistic.

* * * *

We read in the London *Friend* that "the inclusion in the New Year Honours List in time of war of Bertha L. Bracey, General Secretary of the Friends' Germany Emergency Committee, who is a known pacifist, argues official broad-mindedness. In the award to her of the O. B. E., the Society's work for refugees from Central Europe and for 'enemy aliens' also receives recognition."

* * * *

Richard Nixon, a member of East Whittier, California, Meeting, recently reported to Washington for service on the legal staff of the Price Administrator. A graduate of Whittier College and of Duke University, he was requested by the Government to accept this position in line with its policy to seek attorneys with suitable backgrounds for this type of work. His appointment is for the duration.

* * * *

The Central Offices at Richmond never cease their enthusiastic greeting of way-faring Friends. February 17 brought Howard W. Hoyt, oldest son of Fred N.

and Alta Hoyt, missionaries at Kisumu, Kenya Colony, British East Africa. At present Howard Hoyt is affiliated with Purdue University in the Engineering Extension Department as a police training specialist, and is conducting half-day traffic schools in Richmond for several weeks.

* * * *

A Friend, Walter H. Wood, industrial engineer and former local school board member, has been made mayor of the town of Rochester, New Hampshire. A newspaper clipping at hand says that in taking office he broke precedent in two ways: first, by naming democrats to two of the five appointive offices, and second, by declining to take an oath of office. As a member of the Society of Friends he affirmed his intention to obey the law and to perform his duties fairly.

* * * *

On returning home on Sunday, February 15, after having conducted the evening service at the Friends Meeting of Amboy, Indiana, and while talking with his wife and high school daughter, L. Herbert Reynolds quietly slipped away into the great beyond. While it was known that he was subject to heart trouble, his condition had not been considered immediately serious. Funeral services were conducted on the following Tuesday afternoon. Only forty-one years of age, Herbert Reynolds, a man of increasing usefulness and influence in the Society of Friends, passed in the very flower of his service.

* * * *

Although he was not a Friend, we can not let go unnoticed the death of Dr. Arthur E. Holt, who passed suddenly last month in his office at the Chicago Theological Seminary. Many and helpful were his contacts with Friends both in Chicago and at large. Within recent months he had been particularly active in the support of the Friends C. P. S. camp at Merom, Indiana. Friends may recall the statement of his which we quoted recently in these columns to the effect that "following the present era of warfare, Protestant leadership in the United States will shift from the evangelical or preaching bodies, to the traditional peace churches, such as Quakers, Mennonites and Brethren."

* * * *

Under date of February 11, the Associated Press carried a news story from Philadelphia saying that the army has met its first industrial conscientious objector—a Philadelphia Quaker business house which doesn't want war orders.

It stated that the five active partners of the 239-year-old firm of J. E. Rhoads and Sons, manufacturers of leather goods, had made a statement to the effect that as Friends they have conscientious objections to war "and therefore do not wish to sell their merchandise for direct military use." This statement was made in reply to a request from the Government that the firm quote a price on an order for defense material.

* * * *

So far as we recall, no pig, however fine his pedigree, has ever rated this page. Perhaps the time has come. On the campus of Earlham College on February 12, Earlham Farms put up at public auction fifty of its justly famed Hampshire hogs which brought an average of almost \$300 each, the top figure for a single gilt being \$2000. The wide geographical distribution of buyers would indicate that Earlham's enviable record of human output, as measured by "Who's Who," is being jeopardized by its farm management. On the whole it was rather a Friendly occasion, graced by the presence of several Quaker notables. After observing that array of silken-haired porcine pulchritude, we are not so sure of that aphorism relating to silk purses and sows' ears. In any event, there is no doubt about it—"pigs is pigs" these days.

* * * *

With a resounding crash that was heard but not at the time identified by several people, the ceiling of the large Yearly Meetinghouse of Western Yearly Meeting, Plainfield, Indiana, fell during a storm on the night of February 6. The mass was heavy, and it is reported that it broke and crushed the heavy solid oak benches like boxwood. Investigation showed that when the ceiling was put up nearly thirty years ago when the building was rehabilitated following a fire, the nails used were inadequate for the purpose and had gradually loosened so that they could not withstand the special strain of the elements. It is estimated that an amount of between \$1500 and \$2000 will be required to replace the ceilings both in the large meeting room and in the smaller room used by the Plainfield Meeting. For the time being local services will be held in the basement room.

* * * *

On February 19, Robert M. Jones, pastor of the Cincinnati Meeting, and his wife, Evalene Jones, were interviewed in a lively radio broadcast on

the distinctive beliefs and customs of Friends. They also spoke briefly of the work of the Service Committee. Listening in on the broadcast, we thought our young friends did an excellent job in interpreting Friends to their auditors. When they explained an unprogrammed meeting of worship, the interviewer said, "That means that you ad lib, doesn't it!" That stumped Robert and Eva-leen for a moment, but for a moment only. They announced that since the recent arrangement whereby the Cincinnati Meeting becomes A. F. S. C. headquarters in the Cincinnati area, five working units are in regular operation: that at the meetinghouse once a week; two units in a near-by Methodist church; one in a Friends home in the city; and one in the neighboring city of Hamilton.

* * * *

We received a letter last week from Minnie Pickett Bowles at Honolulu saying that since December 7 they had received no news of Edith F. Sharpless who had moved into the Bowles' home in Tokyo when they left last August. However, on January 18 her son, Dr. Herbert Bowles, had received through Cordell Hull, Secretary of the U. S. State Department, a cable from Edith Sharpless which had come through Switzerland saying that she was well. Later a radio message from Tokyo stated that while all American men remaining in Kobe, Tokyo and Yokohama had been rounded up, no women had been detained. It seemed probable, therefore, that Edith Sharpless had not been disturbed. Minnie Bowles writes that while safe in Honolulu, they are of course surrounded with uncertainty. They have at present given up their expected visit to the United States this spring.

* * * *

Esther B. Rhoads, who has been a member of the Civilian Public Service staff at Philadelphia since February, 1941, flew to California on February 10, at the request of California Friends to work in the Pacific Coast Branch office at Pasadena. Esther Rhoads' twenty-two years of experience at the Friends Girls School in Tokyo, make her especially well fitted to help in the difficult problem of assisting the many Japanese, both those born in Japan and in the United States, who are suddenly faced with the prospect of being moved inland. New regulations, require all enemy aliens, Germans, Italians and Japanese to move away from certain areas on the West Coast and the far western states. The speed with which this tremendous settlement program must be accomplished has found the agencies unprepared to cope with such an emergency which is, of course, creating many hardships among those who have lived and been employed in that

area. Friends on the west coast have been quick to rise to try to assist in this disaster.

* * * *

In our last issue we announced that the boat on which Robert L. and Margaret T. Simkin were journeying from Java to Burma was torpedoed by a Japanese submarine but that they were safe at a Burma hospital, although they had lost all their possessions. On February 18, the American Friends Board of Missions received a wire from Cordell Hull, Secretary of State, saying that according to a telegram from the American Consul at Rangoon, the Simkins were wounded by shell fire in life boats after leaving the vessel sunk by enemy submarine action off the Burma coast; also that they were recovering in the hospital at Bassein, Burma, and that information would be submitted later regarding their financial needs. At about the same time word came from Service Committee headquarters that they had been informed of the matter by cable from Arnold Vaught at Chungking. Immediately upon receipt of this news, the Service Committee cabled to members of the Friends Ambulance Unit in Rangoon, asking them to visit the Simkins and provide them with funds.

* * * *

As announced in these columns last autumn, Alice C. Shaffer has been granted a leave of absence from her position with the School of Social Service Administration of the University of Chicago to act as a consultant to the Government of Paraguay in setting up a Children's Bureau in that country. It was then expected that she would go to her new position after spending the month of November in Washington making special preparation for her task. For various and perhaps rather obvious reasons in view of this country's entry into the war, her departure from Washington was delayed. However she went by plane to Paraguay a fortnight or more ago. As a former resident of Richmond, Indiana, which was her girlhood home and scene of her education, she has consented to represent the Richmond Branch of the Women's International League for Peace and Freedom as its good will ambassador to Paraguay.

NEWS OF OUR MEETINGS

In accordance with the action of the meeting on Ministry and Oversight, Unadilla, New York, Friends have asked their beloved pastor, Henry M. Vore, again to serve their meeting, this being his sixteenth consecutive year in that capacity.

* * * *

During the past year Alva, Oklahoma, Friends have been visited by Thomas E.

Jones, E. Raymond Wilson, and Errol T. Elliott. Alva wishes to encourage other travelling Friends to stop and fellowship with their meeting, which, incidentally, is situated on the main line of the Santa Fe Railroad.

* * * *

On February 1, Albert and Mary Terrell of New Vienna, Ohio, were present and joined in the meeting for worship at Tucson, Arizona. Tucson Friends meet regularly each Sunday morning at 9 a. m. at the Y. W. C. A. This place has been chosen because of its convenience for winter visitors, where every week Friends from near and far may find a congenial welcome.

* * * *

Westfield, Indiana, Monthly Meeting, Western Yearly Meeting, held a church-family supper on the occasion of the first business meeting of the year. The attendance was large and following the supper, family worship was held about the tables, after which the business was taken up. The pastor, Albert L. Copeland, gave a talk on the "History of Western Yearly Meeting" which was appreciated. He will continue the history at a future meeting.

* * * *

In recent weeks the Greenfield, Indiana, Meeting has had four weddings out of the Young Women's Sunday School class, all recorded in the statistics in this issue. The pastor, Parvin Bond, and his wife Cornelia Bond, assisted by Ethel Loudenback, gave a tea and miscellaneous shower at the parsonage on February 10 in honor of these four brides, Virginia Lowder, Virginia Melton, Eloise Hinchman, and Imogene Bass. The ladies of the church were the guests, each bringing at least one undesignated gift and some bringing one gift for each bride. These were distributed among the four girls, and a most delightful time was enjoyed with the opening of the presents, all heightened by the uniqueness of the occasion.

* * * *

Marion Binford Sanders spoke at the January meeting of the Missionary Society at Wilmington, Ohio. She gave much informative material about several groups that are experimenting in an effort to find a better way of living together, and about some of the C. P. S. camps. . . . On the afternoon of January 18, Edwin Sanders spoke to a Yearly Meeting group and to the Quarterly Conference of Young Friends regarding the significance of the C. P. S. camps in their help to conscientious objectors. . . . On January 8, Philip Jacob, A. F. S. C. representative, spoke on the spiritual basis of the testimony of the Society of Friends. On that afternoon, Philip Jacob and Chase Conover, Midwest C. P. S. director, presented recent

developments in Civilian Public Service and other A. F. S. C. work. A most helpful discussion followed.

* * * *

On February 15, Muncie, Indiana, Friends greeted Irene Pickard at their morning meeting for worship. She spoke of Friends activities in Europe, emphasizing besides the American Friends Service Committee work, the centers all over Europe where Friends are keeping alive the Society in their home communities and in the face of almost unbelievable odds. Following the meeting some members enjoyed a dinner, which gave opportunity for more informal and personal discussion with Irene Pickard. . . . W. Bruce Hadley spoke on the subject, "What It Means to Be a Member of the Society of Friends" in the evening meeting. . . . On March 1, James R. Furbay, pastor at Marion, Indiana, will speak on "The Devotional Life of the Family."

* * * *

On the evening of February 10, Hugh Borton who is Professor of Japanese Studies at Columbia University and also a member of Ridgewood, New Jersey, Meeting, spoke at Friends Center, New York, on "America and the Far East." From his long experience of residence in Japan he was able to explain with great sympathy and understanding some of the problems facing Japan and China and the other nations of that portion of the world. "Before we can win a peace or have a peace based on welfare rather than power politics," he said, "we must have an understanding of Japan's internal problems, an understanding of the needs of other nations in the Orient, and a clear idea of what we ourselves have said we wanted in the Orient." An enthusiastic audience of Friends and their friends would hardly let Hugh Borton go after a half hour period of questions.

* * * *

The Women's Missionary Society of the East Whittier, California, Meeting, enjoyed a social at its February meeting in honor of the 90th birthday of Martha Mitchell, widow of the late Andrew F. Mitchell and much beloved by all. . . . Matilda Haworth, missionary to Guatemala for the past twenty-seven years, was present at the evening service on January 25 and told of her missionary experiences. . . . A party was held in the parsonage in honor of the choir director who recently left to join the army band at March Field. Choir members with their families and also members of the music committee were on hand and presented their chorister with a pocket edition of the Bible. . . . The monthly meeting of the Pacific Coast Branch of the American Friends Service Committee was held at East Whittier Church on February 7. At the evening meal, places were provided

for 200 persons. . . . Faith Hill, who has done missionary work with the Navajos of the Southwest, spoke at a recent C. E. meeting. She was in Indian dress and brought interesting curios to display. . . . Classes in first aid and knitting are being carried on by the church. Sweaters are being made for the boys in the San Dimas C. P. S. camp. . . . An interesting array of Bibles including several in foreign languages were displayed on Universal Bible Sunday. Portions were read by members of the audience in Spanish, German, Norwegian and Japanese.

PRESIDENTS OF WHITTIER DONE IN OIL

Several hundred persons attended the first showing of "Portraits of Presidents," a series in oil of the presidents of Whittier College, Whittier, California, when the pictures were unveiled Sunday, February 8, in the college library.

The portraits were made by C. Richard Harris, graduate of the class of 1934 and the son of Dr. Herbert E. Harris, who has been on the college faculty most of the time since 1901, although he retired this year. Richard Harris painted a mural in Wardman Hall in 1940 depicting the spirit of Friends by showing the work of Quakers. That mural began with a scene between William Penn and the Indians, then the Underground Railroad, and lastly, the work of the A. F. S. C. after the war.

The portraits begin with that of Charles E. Tebbetts, president from 1901-1907, which is titled, "The Thinker." Thomas Newlin, 1907-1915, comes next, characterized as "The Schoolman." "The Friend" is the distinction given Absalom Rosenberger, president through the war years of 1915-1918. Harry N. Wright, now president of the College of the City of New York, was his successor, serving until 1923, and his portrait bears the epithet, "The Educator." Following him came Walter F. Dexter, now California Superintendent of Public Instruction, described by the portrait as "The Modernist" and who served until 1934. Herbert E. Harris, Acting President in the periods of 1905-1906 and again in 1933-1934, is included in the group as "The Man of Action." W. O. Mendenhall, who came to Whittier in 1934, brings the series of portraits up to date as "The Mediator."

The hanging of these pictures in the library was accompanied by the release of a small booklet in which appear photographs of the portraits and one page summaries of the life of the presidents with something about the history of the College and its growth during their administration.

ALLEN'S NECK WELCOMES THE CHAPMANS

The Allen's Neck, Massachusetts, Meeting seems a place of constant and lively activity these days. On the evening of January 15, the Bible Class met at the Gifford home for a general good time and election of officers. In token of their thirty-third wedding anniversary, Charles T. and Jennie W. Gifford were presented a large box of spring flowers. Officers elected were Annette A. Smith, president; vice-president, Marie Chapman; secretary-treasurer, Helen A. Lawrence; teacher and assistant, Jennie Gifford and Harry Allen.

At the annual supper meeting of the Bible School early in January, seventy enjoyed the meal and showed satisfaction in the annual reports. Recently James A. Coney has shown the film, "A Family Affair," and views of Jamaica at a W. C. T. U. meeting. This group is very much alive. Before the Christmas holidays the Missionary Society had a successful sale of aprons and other articles, and altogether has had an unusually fine year. Marie Chapman, assisted by her husband as soloist, has recently given her lecture on Indians before the City Mission and the Friends Barclay Society in New Bedford, Mass.

With James A. Coney as speaker, a reception in honor of Everett and Marie Chapman was held at the meetinghouse on December 15. Mary I. Gifford, Clerk, welcomed the Chapmans to Dartmouth, the second oldest Monthly Meeting in this country. Greetings on behalf of the Yearly Meeting of Friends for New England and Sandwich Quarterly Meeting were given by Jennie W. Gifford, this being the oldest quarter in the U. S. and the oldest Yearly Meeting in the world. Appropriate music followed, including an ancient English ballad sung by James Coney. After the Chapmans had responded in their own delightful manner, a reception was held in the hall, with some of the young women acting as ushers and with the Young Friends serving refreshments from an attractive tea table. A corsage from the Bible Class was presented Marie Chapman. Already Everett and Marie Chapman have made themselves a part of the neighborhood as well as of the meeting. A Junior Young Friends Association has been organized.

The C. P. S. camp at Ashburnham was visited early in the fall by the Chapmans and a party of young people, carrying with them books, magazines, stationery, cookies and much good will from meeting members. In addition to several sizable gifts of money for the support of the camps, over twenty penny-banks are in circulation, which bring in several dollars each month.

A MEETING FOR WORSHIP IN ST. PETERSBURG

Meetings for worship held in the new meetinghouse at St. Petersburg, Florida, last month were times of great spiritual strengthening. Perhaps the most outstanding is worth describing. After a full and active week Friends came in early, greeting each other and new arrivals. A great blazing pine log was in the fireplace with comfortable chairs arranged before it and lovely vases of tall gladiolas adorning the side mantels. In a moment all was silent and more than one hundred persons had settled down into a deep meditation.

Many Friends, some visiting and others resident members, were moved to take part. Words of prayer came from our beloved Canadian Friend, Elwood Garratt, followed by a beautiful message from James Dickeson of England and one from Dr. Elihu Grant, formerly of Haverford College. Words from Thomas Kelley's book were called to mind and Whittier was quoted. Small wonder that souls should rise in ecstasy until with one accord the whole group burst forth in singing "Blest Be the Tie That Binds." A deeper spiritual silence followed. The meeting broke and Friends went home to ponder the great messages of eternal life.

Sunday evening Forums have been of great value. Leaders have included James Dickeson, who spoke on Quaker service; Mrs. Winn, a young missionary from China; and three A. F. S. C. workers—Ruth Vail, Ethel Goodwin, and Edith Ritchie. Caroline Nicholson Jacob reported on the recent A. F. S. C. and Fellowship Council meetings in Philadelphia and Washington; while at a later meeting Helen A. Passmore gave a vivid portrayal of the life and philosophy of Rufus M. Jones. At this meeting, Moses Bailey of China, Maine (birthplace of Rufus Jones), added the personal touch of several home town stories.

SUNDAY SCHOOL LESSON

(Continued from page 86)

acterized by the fact that he consumes alcohol without restraint.

We are enmeshed in an astounding mass of so-called facts about liquor, the liquor industry and prohibition. Many good people demand indisputable proof of any statement unfavorable to the use of beverage alcohol, declaring that much of the old temperance propaganda was either exaggerated or totally untrue. No doubt much prohibition and pre-prohibition temperance material was not entirely accurate. However, it was far more accurate than propaganda put

At What Age Should a Student Enroll?

HALF of the students in the three upper classes at George School are members of the "sequence" curriculums. Under this plan students of similar aptitudes and ambitions study together with the same teachers for three

consecutive years prior to college. To take advantage of the plan, a boy or girl should enter not later than the 10th grade. Entrance into the 9th grade is advisable for a year of exploratory work before the sequence is begun.

Applications for entrance in September 1942 are now being received.

For more information regarding the sequence curriculums, address

GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

QUAKER **GEORGE** COLLEGE
EST. 1893 **SCHOOL** PREPARATORY

forth by the liquor industry. Temperance literature is prepared by people with the welfare of humanity at heart; liquor literature is issued by men who have profits at heart and almost invariably a surprising callousness toward human suffering.

Few who have been lifelong teetotalers will rush out to get drunk when they lose family or fortune. The excess drinker in times of emergency was already a drinker. The question is, why do people begin drinking?

According to *Allied Youth*, fifty-three per cent of American high school students drink to a greater or less extent. These young people did not begin drinking in order to drown despair. Youth is markedly hopeful. It is reliably suggested that fifty per cent who drink do so as the result of propaganda. Following repeal, liquor men set out deliberately to build up a demand. They have succeeded until we have a consumption of fourteen gallons of all kinds of alcoholic beverages per capita per year.

People begin to drink usually when they are young or in new social surroundings. They drink because they want to be conventional and avoid ridicule. "Whosoever is deceived thereby is not wise," according to the Bible. We lack wisdom when we are immature, uninformed or misinformed. It is easy to be fooled on the subject of alcohol or other narcotics, and we ought all to take special pains to discover the truth.

Of course we should strive to give our young people social and economic surroundings which will discourage the use of liquor. We must make the church more attractive than the most enticing liquor advertisement. A drinking son or daughter would seem to indicate a weakness somewhere in the home life.

All in all, however, we will not make much headway in promoting temperance and sobriety as long as liquor enjoys practically unlimited advertising opportunities and its present social prestige.

RAYMOND E. MENDENHALL.
Westerville, Ohio.

MEMBERS ARE BECOMING INFORMED FRIENDS

Traverse City, Michigan, Monthly Meeting (Indiana Yearly Meeting), was host to its Quarterly Meeting on January 31. The meeting on Ministry and Oversight met on Friday evening, with the regularly Quarterly Meeting sessions on Saturday. The young people, a particularly lively group, had urged an essay contest on the subject of Public Morals. At the time of the sessions several essays were read; special prizes were given for the best in each Monthly Meeting, and Anna McKean, wife of the Traverse City pastor, received the award for the best essay in the entire Quarter.

Since September, Traverse City young people have been studying Quakerism, first using "Friendly Faith and Practice," and now "Quaker Experiments in Christian Living." Books from the Lending Library at Richmond, the Indiana Yearly Meeting Discipline, and books of the pastor are all being utilized. Wherever a group of Traverse City young Friends are gathered, they will be heard talking of Quaker history and Quaker literature. Their slogan is, "Be an informed Friend."

Recently several families and individuals have requested membership in the Society and have been welcomed eagerly by Traverse City Friends. Very encouraging to the meeting also has been the deepening of spiritual understanding and expression on the part of many young Friends.

FOR FRIENDS IN GERMAN PRISON CAMPS

Tom Tanner, Executive Secretary of the Friends Ambulance Unit in England, visited A. F. S. C. offices in New York City before his recent return to England. One urgent concern can be well shared with Friends everywhere—regarding fourteen members of the Unit who are now German prisoners of war. These young men went with the Ambulance Unit to Finland in 1939,

subsequently traveling across Russia to Egypt and thence to Greece before being taken prisoners.

Attention is called to the fact that Friends in America might like to send to one of these boys a food parcel containing foods not obtainable anywhere in Europe. It is known that the food situation in Germany may deteriorate considerably during this winter.

The Red Cross can send a package costing \$2.40. With each parcel a card is sent so that the prisoner receiving the package may acknowledge it to the donor. Such parcels contain evaporated milk, lunch biscuits, cheese, instant cocoa, sardines, canned meat, chocolate, sugar, instant coffee, etc., all in small amounts of course, but ones which are very welcome.

Persons who feel like sending such should address the check % John Judkyn, American Friends Service Committee, 542 Fifth Avenue, New York, N. Y., and the matter can be cared for directly with the Red Cross, and if desired the name and address of any of these boys may be given to individuals making inquiry.

WILLARD O. TRUEBLOOD AT ALVA, OKLAHOMA

Alva, Oklahoma, Friends were fortunate in having Willard O. Trueblood with them early in January for an eight-day meeting. He had spoken there a few years ago, and his return was hailed with genuine enthusiasm. The worst weather of the winter gave a slow start in attendance, but each succeeding evening brought a substantial increase in numbers from among the Friends meeting and other church groups of the town.

Doors were open wide to Willard Trueblood in all the city schools and at Northwestern State College. The youth of the city responded readily to his interesting and scholarly presentation of deep spiritual truths. The time seemed all too short, but results are lasting in some new commitments to the will of the spirit.

The Alva Meeting felt greatly strengthened and encouraged as a meeting as a result of Willard Trueblood's clear and definite teaching of the truths that Friends hold today as essential to a well ordered life and a well ordered world.

THAT WORD ECUMENICAL!

A friend of the ecumenical movement has provoked many a smile by his characterization of the word itself. He said that it is "phonetically execrable and logically questionable, but etymologically incontestable, psychologically estimable, and pragmatically inevitable!"—World Council Courier.

RURAL LIFE SUNDAY TO BE OBSERVED

Continuing a custom dating from "time immemorial," many churches throughout the United States are planning an observance of Rural Life Sunday, the fifth Sunday after Easter, May 10, 1942.

Suggestions for the observance of Rural Life Sunday have been prepared by Dr. Thomas Alfred Tripp of the Town and Country Department, Board of Home Missions, Congregational Christian Churches, for the Committee on Town and Country of the Home Missions Council of N. A. and the Federal Council of the Churches of Christ in America. Single copies are available through the office of the Home Missions Council, 297 Fourth Avenue, New York, N. Y., at three cents a copy, and eighty-five cents per hundred.

FLORIDA FRIEND RENDERS IMPORTANT SERVICE

Stating that "it is essential that high schools and colleges emphasize and implant the desire and vision for careers in true public service and statesmanship in the hearts and minds of students," Olin D. King, a high school Social Science instructor in Sanford, Florida, has made an important contribution to educating the young people of his State. On behalf of students who show outstanding ability and understanding of a true democratic living, Olin King, a member of the Friends Meeting at Orlando, Florida, has established scholarships in all colleges in the State, accepting the state institutions.

With a deep concern that we train our youth for the problems of peace and reconstruction rather than for the problems of conflict, Olin King has made possible these Florida Scholarships in "Art and Science of Free Government."

Due to his outstanding work in the Social Science field, Olin King was called to represent his county at the National Commission of Teacher Education held last spring for the purpose of planning an internship program for student teachers.

BIRTHS

ALLEN—To Ralph M. and Kathleen Henry Allen, on January 15, 1942, at Upland, California, a daughter, Linda Carolyn.

MARRIAGES

BARTLEY-WEBSTER—At Evanston, Illinois, on December 27, 1941, Maryles Webster, daughter of Mr. and Mrs. Henry T. Webster, and Max D. Bartley.

BASS-SCOTT—In St. Charles, Missouri, on January 25, 1942, Imogene Scott and James Bass, Jr.

CREMER-HASS—At the East Whittier, California, Meeting on January 31, 1942, Betty Jane Hass, daughter of Mr.

and Mrs. Rudolph G. Hass, and Carl Stewart Cremer. Harold A. Walker, minister.

HINCHMAN-HARKER—In Shelbyville, Indiana, on January 9, 1942, Eloise Harker and Ralph Hinchman.

HOLMAN-WOOD—At Indianapolis, Indiana, on November 19, 1941, Marietta Carolyn Wood, daughter of Mrs. Carl Wood, and Jerome E. Holman.

LOWDER-HAGANS—In Greensburg, Indiana, on December 24, 1941, Virginia R. Hagans and Robert Lowder.

MARSH-TRUEBLOOD—At the home of the bride's parents in Indianapolis, Indiana, on December 31, 1941, Mildred Trueblood, daughter of Emmett and Natio Trueblood, and Max Marsh. Errol T. Elliott, minister.

MELTON-EPPERSON—In Greensburg, Indiana, on December 24, 1941, Virginia Epperson and Richard E. Melton.

PEARSON-STONE—At the home of the bride in Methuen, Massachusetts, on February 14, 1942, Edith C. Stone and Raymond A. Pearson.

DEATHS

BALDWIN—On December 9, 1941, in an auto accident near Angola, Indiana, Harry Baldwin, a member of First Friends Meeting of Indianapolis. He was born in Amboy, Indiana, but for the past twenty-five years had been residing in Indianapolis, where he was associated with the Van Camp-Stratton Company. He was an old scholar of Earlham College. Surviving are his wife and five children, his parents, one brother and one sister.

BALDWIN—On January 1, 1942, at the home of her daughter in Hagerstown, Indiana, Flora E. Baldwin, aged 68, widow of Nereus B. Baldwin. A birthright Friend, she was born in North Carolina on June 25, 1873. She was a valued member of the First Friends Meeting at Marion, and at the time of her death was active on the meeting for Ministry and Oversight. Flora Baldwin was loved and respected by all who knew her, and her counsel, sought by old and young alike, was given freely from the rich experiences of a consecrated life. Services were held in Marion, James R. Furbay in charge, with burial at Warren, Indiana.

BARKER—On January 13, 1942, at her home near Westfield, Indiana, Lilly D. Barker, widow of Merritt Barker, daughter of Anson Cox, a minister, late of Idaho, and Melissa Cox. She was born near Sheridan, Indiana, July 22, 1872. She was a loyal member of Westfield Monthly Meeting, an elder for many years in Chester local meeting, and interested in all work of the Kingdom, particularly in missions. Her daughters, Beulah Caine, of Westfield, and Aletha Moon, of Morrisville, Pennsylvania, and two granddaughters survive. In the services led by her pastor, Albert L. Copeland, William J. Cleaver and Edith Hill paid tribute to her exemplary and helpful Christian life.

CLARK—On January 29, 1942, at his home in New Rockford, North Dakota, Horace Mann Clark, aged 92. Of Quaker heritage and the son of Samuel Clark, he was for over twenty years the sole survivor of his generation—sons and daughters of three brothers who pioneered in Indiana from North Carolina in the 1830's, rearing large families, many of whom were active in religious and educational work. Horace Clark attended Earlham College in 1867-8, but

graduated in 1875 from Wabash College in his home town. After teaching several years in the Far West, he took up a homestead in Dakota territory in 1883, being later a member of the convention that drew up the constitution for that State. He was active in organizing the civic areas where he resided and in establishing the local Congregational Church, of which he was Sunday School superintendent for twenty-five years. A son, a daughter and his second wife survive.

ELLIOTT—On January 26, 1942, Ruth Elizabeth Tucker Elliott, of Haviland, Kansas, aged seventy-two. She was born near Kokomo, Indiana, the daughter of Rollin and Caroline Maxwell Tucker. After her father's death when she was a year old, she went with her mother to Richmond, Indiana, where they lived until moving to Sterling, Kansas, in 1883. On August 12, 1891, she was married to Lincoln L. Elliott, and to them were born seven children, five of whom survive. Later the family removed to Haviland, where the children attended school, and where her husband died in 1927. Ruth Elliott was a birthright Friend and an earnest worker, being a beloved member of the Women's Bible School Class, the Auxiliary of Friends Bible College and the Woman's Missionary Society. Besides her children, she is survived by one sister and one brother. Services were in Haviland, L. Clarkson Hinshaw in charge.

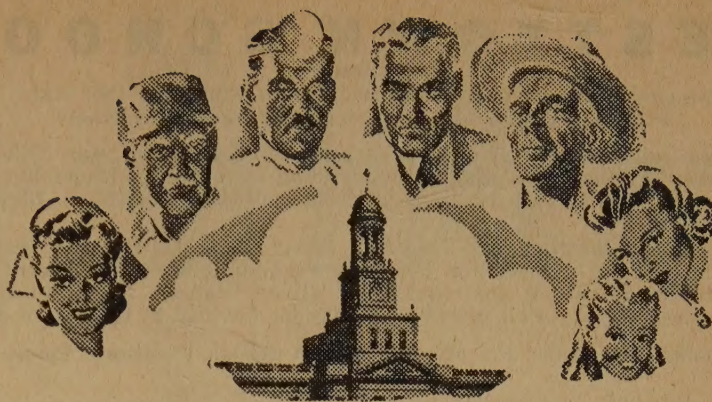
GREGORY—On January 27, 1942, in Oakland, California, after an illness of two years, Lydia A. Gregory, aged 88. A native of Dover, Lee County, Iowa, she moved to California in 1894 with her husband, the late Levi Gregory. Going to Oakland in 1905, they were instrumental in founding and constructing the Friends Community Church, of which Levi Gregory was pastor for twenty-two years until his death in 1928. Surviving are two sons, E. L. Gregory, now pastor of the Community Church, and A. Ralph Gregory, and one daughter, Leda Gregory Jackson. Services were held at Oakland, Harley M. Moore in charge.

HOLMES—On January 9, 1942, in her home near Leesburg, Ohio, Jennie B. Holmes, aged eighty-four, an Elder of Leesburg, Ohio, Meeting. Her husband, R. K. Holmes, preceded her in death. She is survived by a daughter, Maude McCopin, three brothers and five sisters.

McCoy—On December 15, 1941, at her home in Wilmington, Ohio, Margaret Oren McCoy, aged 86 years. A birthright Friend, she had a deep and genuine concern for all and took seriously her many responsibilities in the meeting and the community. She attended Wilmington College and Earlham College, later becoming the wife of Hugh McCoy. Her mind was a storehouse of beautiful poetry and thoughts gleaned from the best in literature. Surviving are her five children, Oliver R., Ethel Fairley, Leo J., M. Elsie, and Arthur H., and five grandchildren. Services were held at the Wilmington Meeting-house, A. Ward Applegate and Wendell G. Farr in charge.

JACKSON—On February 1, 1942, at Alva, Oklahoma, Sarah Sadie Jackson, aged 65 years, the wife of Congrave S. Jackson. Funeral services were conducted in Alva, Lela E. Gordon in charge.

SMALL—On October 13, 1941, at her home in Marion, Indiana, Rose Ward



PROVIDENT MUTUAL IN A WORLD AT WAR

TODAY, business institutions are no longer judged solely by the old standards of gains and losses. Instead, they are judged largely by what they are doing in the world struggle to preserve human freedom.

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M. ALBERT LINTON, President

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Applications must reach the School by Third Month 1st in order that arrangements may be made for the three examinations of the Educational Records Bureau which are required of all applicants. Applications are now being received. Full information may be obtained at the School office.

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Penna.

Small, aged seventy-five. She was born in Grant County in 1864, and was married to Otto Small in 1886. To them two daughters were born, one of whom survives. Rose Small was an active member of First Friends Meeting at Marion, always faithful in attendance while health permitted, and serving in places of responsibility within the meeting. For several years she was an overseer. She is missed keenly by her church and community, in which she was always ready to help those in need. Services were in Marion, James R. Furby in charge.

SYFERD—On January 30, 1942, at her home in Leesburg, Ohio, Amy Syferd, aged 75 years, wife of W. R. Syferd. She was a lifelong Friend and active in the Leesburg Meeting, where she served as Home Department Superintendent for many years and as a faithful worker in the women's organizations of the church. Surviving besides her husband are two daughters.

SOME BELATED NOTICES FROM COLORADO

FRED ENGLE, aged 58, born February 18, 1882, in Adams County, Indiana, died in Colorado Springs, February 10, 1941. A member of the Society of Friends, he lived a devoted Christian life. Funeral services were conducted by Oscar and Lela Battin and Aaron McKinney.

EMMA T. HOUGHTON, born on January 21, 1850, in Iowa, died in Colorado Springs, Colorado, on March 4, 1941, at the age of ninety-one. She was received into membership by the Colorado Springs Meeting in 1926 and was a faithful at-

tender and supporter. Funeral services were in charge of Oscar and Lela Battin at Colorado Springs, with interment at Haviland, Kansas, following an additional service with L. Clarkson Hinshaw in charge.

WILLIAM H. JAY, born on November 13, 1856, was received into membership at the Colorado Springs Meeting in May, 1926. He was an active Friend as long as his health permitted. His last days were spent with his son, Robert H. Jay, pastor at Paonia, Colorado, where he died on April 1, 1941, at the age of eighty-four. Funeral services were conducted at Paonia, followed by services and burial at Gate, Oklahoma.

LEONARD DOBBINS, who was born July 29, 1870, in Berry County, Missouri, died at Colorado Springs on September 5, 1941, at the age of seventy-one. A loyal Friend, he scarcely missed a worship service. Funeral services were at the Friends Church in Colorado Springs, Oscar and Lela Battin and Ira Bert Hoskinson in charge.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for 11 a. m. Worship. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

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Church School—9:30 a. m. Meeting for Worship—10:45 a. m. Errol T. Elliott, Minister.
Telephone, Riley 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting-house, 221 E. 15th street, First Day at 11:00 a. m. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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